

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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THE CHRISTIAN SECRETARY.

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MISSIONARY INTELLIGENCE.

THE GOSPEL EXTENDING IN INDIA.

Monghyr.
The facts contained in the following letter from Mr. Leslie, to the secretary of the English Baptist Missionary Society, deserve attention, as they show how the gospel may be extending its influence in various directions, even when the missionary himself is unacquainted with the fact.—*London Baptist Magazine.*

Monghyr, April 27, 1833.
I am glad to be able to send you some fresh accounts of the Lord's goodness to us at this station, since I last wrote. About the beginning of February, we baptized the hill man (the first fruits, I trust, of a glorious harvest) and a young country born man. The latter has gone to a place called Bhangulpore, 36 miles from us, where he has opened a school for his own support, and where he intends to do all he can in the good work of spreading the gospel. He is a very distinguished instance of the power of the grace of God, having been redeemed from an awful state of depravity from him. He has commenced conducting public worship, and has been as successful as we expected him to be. The hill man gave to the church a very clear and satisfactory account of a real work of grace in his heart. He is a man of sterling ability. I have commenced teaching him English, which he learns with astonishing rapidity. I have no doubt that he will, in the course of a year, be able to read and understand any part of the New Testament. I hope that God has raised him up for great usefulness. He has lately, in company with one of the native preachers, visited his hill brethren: to whom he preached "Jesus and the resurrection." He was listened to with great attention; the people expressed a strong desire to know the Saviour, and a willingness to turn unto him. I am still pursuing my studies in the hill language; and should God speed me, I shall be able to preach the gospel to the people, and find favor in their eyes.

This week (Feb. 24) we had fresh pleasure in baptizing six persons, four of them Europeans, and two of them native men. The two latter gave up their caste for Christ; one of them has been ten months a probationer, and the other one year and eight months; so slow have we been in receiving them. The conduct of both has, during the whole time, been exemplary, excepting in one instance. One of them was betrayed into a sinful engagement, the fulfillment of which was happily prevented. He was deeply penitent, and we felt that for Christ's sake we ought to forgive him. All were received into the church with joy and praise to God. The Europeans are a Mr. and Mrs. Bell, of the commissariat department. They were appointed to the station about two years ago. For some time they never attended worship, but the Lord at length drew them, and under the preaching revealed himself to their souls. The remaining two are a daughter of the late Capt. Page, and a daughter of Mr. Moore, both of whom are, I trust, true converts.

We have also had two or three occurrences of another kind. A week or two ago, a woman with her daughter, a little girl six or seven years old, came, saying that she was a believer in the Lord Jesus Christ. She left her child while she returned to her house, which she stated to be in the suburbs, to fetch away some of her property. She never returned to us; but four women came and carried off the child. Where they are now, or what is their state, we know not. We suspect force has been used with the poor woman, and she may now be in confinement.

About the same time, a man from one of the neighboring villages came to the house of our principal native preacher, and requested to see his brother. On being told that his brother was not with us, he insisted that he was, saying, "My brother left us the day before yesterday, to come to you to profess his faith in Christ." Who or where this man is, we know not. But one thing is evident, that the gospel is making its way among people with whom we are not acquainted; and none can say to what extent.

A third very interesting instance came to our notice three days ago. About two or three travellers from the Punjab, a remote province in India, called, and, as the natives said, "heard our word." They went away, and we thought no more of them. We have hundreds, perhaps thousands of similar instances. People come, listen, and walk off, and we never see them again. One of these men, however, returned at the time already mentioned. The substance of what he said was this: "About a year ago, I was passing this way and heard such and such things about Christ. I then beheld him to be the Saviour of sinners; and have ever since believed on him and prayed to him. I have nothing to give you as a token of my love to you, but two Arabian pomegranates. Take them; I must return to my country; but I will never forsake Christ." He went away; but the account which he gave of the life and death of Christ was so correct, and the statement which he made of the nature of his daily prayers to him was so scriptural, that our hopes are strong that he is one whom God has taught.

All these things show us that we are not to reckon on the progress of Christianity simply by the numbers who have been baptized. I speak within due bounds, when I say that several thousands every year listen to the gospel in our native chapels, who do not belong to the place, but are from distances of one, two, three and four days' journey. How much they can carry away of what they hear, or what effect it has upon their mind, we know not, nor cannot know. But who will say that it is all in vain? Do not the above instances prove that it is not in vain?

INDIAN AFFAIRS.

Bro. Brown has kindly furnished us the following interesting communication from his sister, at Otoc. No less moral courage is requisite among the natives of the far west, than to the heathen across the Pacific.

My Dear Brother Abel,
I wrote you from Shawnee, at which place I passed three weeks, and left the 26th October, with Bro. and sister Merrill, for this place, 200 miles further up the Mississippi. Although this course has brought me still further from the dear love, and the abodes of civilization and refinement, I had hope yet to it, by the favorable opportunity here presented for missionary efforts, and the prospect of future usefulness among these Indians.

The Otoc village contained 2000 souls, is 30 miles distant; but as we have no interpreter, we can benefit them but little at present. Therefore it is thought expedient that we pass the winter at this agency, and attend to the acquisition of the language. We have a lad with us of French and Otoc parentage, who understands some English, and will assist us in the study of the language. The Otocs frequently visit here. They appear friendly, and manifest a native dignity which I have never before discovered in the Indian character.

When they call on us, as we cannot talk with them, we set them to printing or reading the alphabet; this seems to divert them, and they manifest much readiness to learn. But their perishing souls will never be extensively benefited until the gospel is preached to them in their own language. I have hope yet to be placed in their midst, and labor exclusively for their benefit. The attention necessary for my own benefit is but little. Bro. M. devotes the Sabbath to instructing a few individuals of the place who understand English. We have a Sabbath school of 9 children, likewise Mr. Merrill spends a few hours each day during the week in their instruction.

Our journey to this place was long and tedious.—The particulars contained in my journal I have not time to copy. It led through a vast prairie, and was protracted to 24 days, longer than we expected. Some part of the way was trackless, guided only by the compass. The streams, (but one) were bridgeless, and without a ferry. When they were too deep to ford, the men cut down trees, and thus made bridges; none of the streams being very wide. Our supply of provision failed, so that we were brought to an allowance, and at the last a very scanty one. We encamped upon the ground; and one night were obliged to lie down cold and hungry in the midst of a barren prairie, without fire, and the wind so high as almost to prostrate our frail habitation.

We were detained 4 days at the Platte river, in consequence of high winds and ice, with the prospect of being obliged to pass upon a log raft. However two of the men by means of a canoe made with their axes, succeeded in getting across, obtained assistance from this place, (7 miles distant), and brought a small boat to our relief.

These, my brother, were no new trials, but I found it good to trust in the Lord, who "in the most distressing hour," displays his almighty power in the salvation of his people. I need the chastening rod of my heavenly Father, to prepare me to labor acceptably for perishing souls. It is indeed "good that I have been afflicted," but I fear that I am not yet fitted for a missionary. Pray for me.

My kindest regards to the dear missionary friends in H. May great grace rest upon them. Adieu, my much loved brother, perhaps till we meet in heaven.

Your sister,

C. BROWN.

P. S. Should any friends within the circle of your acquaintance feel disposed to contribute domestic articles for the support of missions, a few would be very acceptable to us. We need any thing they please to spare, however coarse and plain. Such articles will be better to us than an amount in money, as we have to pay a greatly advanced price in this section.—*N. Y. Rep. Reg.*

Extract from Mr. Weed's Sermon on Matthew vi. 26—28, in the National Preacher for April, entitled the *Downward Course of Sin*. He concludes with the following remarks:

Herodias, it seems, had given her daughter the fashionable accomplishment of dancing. The choice she will now encourage her to make, in reference to the king's promise, will enable us to judge further of her education. Many objects are before them for selection. Any thing may be demanded, even to the half of the kingdom. And, behold, after mutual counsel between the mother and her daughter, the favorite object is selected. "Give me the head of John the Baptist in a charger." Humanity—nay, I had almost said, barbarity itself, is shocked at the horrid request! But of what atrocity is not human nature capable! This exhibition of depravity shocks us the more, because it occurs in a female—a female too in the bloom of beauty—of youth. With what rapid progress must she have pursued the path of vice to arrive at such a proficiency! But Salome evinced that she was the natural daughter of her profligate mother, born and bred in her likeness.

Herodias was pleased with thus finding an opportunity of accomplishing her malignant purpose on the faithful minister.

The account given of this woman and her daughter is so humiliating to their sex, and so degrading to human nature, that we anxiously look round for something in the case that may soften the dark shades of the picture. But nothing of the kind can be found. There is no alleviating circumstance. Had John, by any undue severity, or indiscretion, given even a pretext for impeachment, there would have been some apology for the persecution. But he had only said, affectionately and honestly, yet clearly and distinctly, what he could not forbear to say, without official connivance at iniquity in high places; and there was not even the form of a charge against him. Had the demand for his murder proceeded from the paroxysm or phrenzy of sudden and momentary rage, it were better. But no; the fiendlike passion for many a long month has brooded in the dark recesses of a guilty bosom, holding its steady and determined inquiry for blood; and now, when the opportunity occurs, can unblushingly come forth and make the demand, on an occasion of social entertainment, even in the presence of all the nobility of the kingdom! Ah! if there was any humanity; if there was any sense of propriety, in the court of Herod, we cannot envy him the honor that his ill-gotten wife and her dancing daughter gained him on this occasion. It has often been re-

marked that unlawful marriages are seldom prosperous; that they are generally followed by the visible frowns of heaven. She, whom Herod unlawfully married, and unlawfully retained, was the occasion of more serious evil to him than the loss of his crown. But what was the success of Salome's request for the head of the Baptist? And how was Herod affected by it? Ah! we cannot but wonder that the whole palace was not filled with indignation at the monstrous proposal. The bare tolerance for a moment of such a request, and that from a female, in whom we expect to find every thing that is mild, benevolent, and amiable, argues the general depravity of the age and the gross profligacy of the court. "The king was exceeding sorry; yet for his oath's sake, and for their sakes who sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother."

Such was the closing scene of this brutal tragedy. Of the dreadful end of Herod and some of his associates in crime, we have not time to speak. Before closing this discourse, however, permit me to suggest several practical reflections.

1. Learn from the case of Herod, the danger of indulging in any known sin, either of omission or commission. We often meet with individuals whose manner of life has been much reformed under the preaching of the word, but to whom we are still constrained to say, as our Lord did to the young man in the gospel, "One thing thou lackest." There is some one beloved sin that they will not forsake, or some one indispensable duty that they will not perform. "The kingdom of God has come nigh unto them;" but there is one barrier in the way; and this may as effectually exclude them as those Alpine obstructions interposed. They are still on the territory of the god of this world. Iniquity still has dominion over them; and "if I regard iniquity in my heart, the Lord will not hear me." Let me ask such, "Is it wise—is it not madness—to forego, voluntarily to forego, the ineffable, the everlasting joys of heaven, for the momentary pleasure of a single sin? You have perhaps wondered at the folly of Esau, who for one morsel of meat sold his birthright. But if you sell your soul for a sordid gratification, or neglect its mighty interests, from that fear of man which springs from pride, where is your superior wisdom?"

2. This portion of sacred history admonishes parents and children to check the first rising of bad passion. It not only secretly condemns the lesson which it dwells, but often leads to deeds of horror. Learn, then, nobly to suppress at once the least angry or resentful feeling. Subdue the monster in its infancy, or you may be unable to master it in the maturity of its growth. Take lessons from the example of the Saviour's meekness; and when you have failed in the imitation, go to his cross for pardon, and strength for time to come.

Finally, let parents learn, from the case of Salome, to regard the moral & religious education of their children as infinitely more important than any vain and fashionable accomplishments. Let them remember that their children have souls—that they are rational, accountable, and immortal beings; and let them educate them accordingly. Judging from the manner in which many train up their offspring, we might suppose that they had adopted the doctrine of the Sadducees, that "there is no resurrection, neither angel, nor spirit;" that death terminates the existence of man forever; and that, therefore, he makes the wisest improvement of life, who devotes it to the pleasures of the world, and says, "Let us eat and drink, for to-morrow we die."

But, what I must briefly reply, Would you debar them from every innocent amusement? Would you have them assume the gravity of age, and spend the bloom and buoyancy of youth in moping melancholy? We wish nothing unreasonable. We would not deprive them of a single gratification which God allows, and which is not inconsistent with a greater good. We would debar them from no amusement which does not interfere with their duty to God, and their highest happiness. Yet we would not consent to their conformity to a world lying in wickedness. We would not consent to their going "with a multitude to do evil." We would not consent to their "walking in the ways of their own hearts, and in the sight of their own eyes;" inasmuch as "for all these things God would bring them into judgement." We would charge them rather "to seek first the kingdom of God and the righteousness thereof;"—to remember that the Saviour says, "I love them that love me, and they that seek me early shall find me." If they are the creatures of God, ought they not to serve him? If they may die while young, what duty or interest calls more imperatively, than that they should "remember their Creator in the days of their youth," and prepare to meet him? What is more reasonable than that they should fly from the fire which shall never be quenched? that they should secure, while it is possible, "an inheritance which is incorruptible, undefiled, and that fadeth not away?" Can a parent endure the thought of his children being hurried from their youthful frivolities and worldly pleasures, to the tribunal of God, without having ever seriously thought on the subject? Why then encourage them to go to schools of mere fashionable accomplishment, or to scenes of gaiety and dissipation? Are not such scenes, at least, a useless waste of time? Do they not banish serious thought? Do they not lead to forgetfulness of God? Do they not nourish feelings and desires unbecoming candidates for eternity? Your children look to you for counsel, they imitate your example, your responsibility! O, then, let your counsel, your example, your authority—in a word—your whole influence upon them be such, that when you see them in the dying struggle, they may not upbraid you; and when you meet them at the bar of God, they may not condemn you.—Amen.

From the Lutheran Observer.

THE CRUEL DISTILLER AND HIS VIC-TIM.

A Fact extracted from the Journal of a Lutheran Minister.

I once knew a man who resided about — miles from my present dwelling; although I only recognized him in the character of a poor drunken sot. It was during the continuance of a deep heavy snow that marked the winter of 1830 '31, that I became familiar with his degraded condition. During that inclement period, while the bleak wind whistled around his cabin, there was a strange dearth of stimulus in the settlement, and in fact but one house in

which a drop of spirits could be purchased. Yet, urged on by his insatiable appetite, many a time did I see him wading through tremendous drifts of snow in the teeth of the severest winds that ever blew, until he reached the place where his thirst could be quenched. There he would sit with his pale, cadaverous looking face; his frame would tremble; and his racking cough would seem every instant, as though about to shake his crazy bones asunder. There he would sit until he received his draught, when he would begin to laugh and gibber like a renovated man.

Thus he continued until the return of spring, when he thrashed out a portion of his crop, which he carried to a neighboring distillery, to be converted into whiskey, observing that he would then have a supply for himself at home, and also for his laborers during the approaching harvest. The whiskey came home. He drank, and drank, and every day was drunk; but long before the harvest came the barrel was empty. Another supply of grain was carried to the distillery, and another barrel of whiskey came home. He drank, and drank again, and was drunk as before; but when harvest came he was brought to his death bed. It was then his mind was harrowed by deep feelings of remorse for his past abominations; it was then that he longed and prayed for restoration to health that he might retract his footsteps. But then it was he vented the bitterest reproaches upon the head of the cruel distiller, who had made the poisonous draught doubly poisonous by addition of foul and destructive mixtures. "Oh," said he, "had not my liquor been so foully adulterated, drunkard as I am, I might still have lived a little longer." True the unfortunate man knew this fact before he was brought to the very end of life; indeed he long had known that he was every day quaffing abominable poison. Yet he besotted wretch drank on until he died, without one hope of heaven; died under circumstances so revolting to humanity, that contrary to the etiquette of the settlement in which he had lived for years, not a white man could be found even in his own society, who would dig his grave.

STATE OF RELIGION IN EUROPE.

All my life I had heard and read, that one may tell, by looking around him, whether he is in a Catholic or a Protestant country. But I did not believe it as I now believe it, and know it, and feel it in my inmost soul. It is true, most emphatically true. I wish I could transfer to you the feelings of delight with which I entered Saxony. But I had, even long before, noticed the striking difference in passing through Switzerland and the south of Germany.—Even if all the pagan images and chapels on the roadside were demolished, there could be no doubt about the religion of the country. The truth of the matter may be stated thus. The same class of persons which in the one seems half-civilized, in the other seems enlightened and improved. I am particularly struck with this fact, in relation to the poorer sort of women. In Catholic countries, (where they are always devotees, because domestic hardships make them feel the need of spiritual comfort,) this class of the population is almost invariably ill-dressed, and generally in some obsolete and barbarous costume; while in the Protestant states the corresponding class, though habited more coarsely than the richer sort, are dressed in the same decent modern style. Again, in Italy, (which must be a fair specimen of the influence of Popery,) the only children who appear to be receiving education, are the incipient priests, boys of ten or twelve years, with their cocked hats and small clothes, while crowds of neglected idlers may be seen at every corner, studying the ruinous examples of their elders. Oh! how was I delighted when I got into Germany—for even Catholic Germany is far before poor Italy—to see troops of bright looking children on their way to school. It was refreshing to my spirit. Even at Vienna, I saw so much of this, that I thanked God and took courage. But at Dresden, and here at Leipzig, I have been quite enraptured. At certain hours, the streets are filled with clean, well-dressed, intelligent looking children, with their books; the boys, for the most part, with little knapsacks on their backs. I always loved children, but my travels have made me feel what important characters they are, and I hope I shall never lose my present impressions with respect to the necessity of early influence on the mind and character, and the urgent need of good schools to secure the public happiness. Without it, we are lost. I have merely selected these two points, for the purpose of illustration; there are many other points of difference which are obvious enough, but which I have not room to specify.

It is said that the Pope has issued a decree for the regulation of his two universities, (at Rome and Bologna) which, in effect, takes away the opportunity of liberal education, from all but privileged persons.—*Presbyterian.*

DISSENSIONS IN THE ROMISH CHURCH.

A correspondent of the N. Y. Observer, writing from Bolbec (Lower Seine,) gives information of facts which militate seriously against the "unchangeable unity" of the Romish Church. Among others, the Abbe de la Mennais, "whose genius places him in the first rank among the French Catholic clergy," has published sentiments in a religious journal in favor of liberty, which have made sad the hearts of his superiors, and aroused the indignation of his holiness at Rome. In Switzerland also, symptoms of insubordination appear; as may be seen by the following extract.—*Rel. Herald.*

While these events are passing in France, a storm is gathering in Catholic Switzerland, against the See of Rome. A distinguished professor, Mr. Aloys Fuchs, who lives at Rapperswil, in the canton of St. Gall, openly demands a reform in the Catholic church. His opposition to popery, embraces several fundamental points. The following are the principal theses of professor Fuchs, which have been condemned by the Episcopal chapter of St. Gall. 1st. Christianity does not recognize the difference which popery establishes between the priests and the laity. 2d. It is essential that the constitution of the Catholic church be purely representative from the highest to the lowest. 3d. The better part of the clergy should rise, after the sleep of three hundred years, and demand their precious constitutional rights. 4th. You have made a dictator of our holy father, but the council of Trent exhibits in a striking manner, the metropolitan system. 5th. The Catholic church needs an essential reform in worship, liturgy and discipline, for it is a mere skeleton, a mummy. 6th. Our liturgical language (the Latin language) impairs and mars the worship. 7th. The forced celibacy of the priests

rates from chastity all merit. 8th. It is unreasonable to call them heretics and revolutionaries who demand synods, and who disapprove celibacy, since there are whole bishoprics in the church of Rome (in the East) where the priests are married.

These eight theses of Mr. Aloys Fuchs are bolder than the first theses of Luther, they contain therefore the beginning of a reform, which may have very important results. It is worthy of serious attention, that many members of the Romish clergy in the Catholic canton of Switzerland, maintain the opinions of the professor of Rapperswil. Some priests even carried him solemnly in triumph after hearing a sermon in which he protested against the errors and abuses of popery. This fact proves that there exists in the minds of these Swiss Catholics a deep sense of the need of religious reform. It is true that other members of the clergy, having at their head the bishop of St. Gall, have taken vigorous measures against Mr. Fuchs; they have deposed him from the pastoral office, and have even forbidden him to say mass. But history proves that persecutions are the best means of promoting the reforms demanded by public opinion. Mr. Fuchs, in spite of his deposal from office, continues to teach his new doctrine; he attacks popery as he had done before; and he has founded, with other priests of the cantons of St. Gall, Solothurn, Lucerne, and Aargau, an evangelical Catholic society, the design of which is to oppose superstitions of every kind, and to diffuse among the mass of Swiss people the pure light of Christianity.

The civil magistrates of the Catholic cantons foster, with all their authority, this spirit of religious reform. There is a general movement in Catholic Switzerland. The college of Solothurn has been purged of those of its members most imbued with ultra-montane principles. In the canton of Aargau, voices have been heard calling energetically for the Synods which the council of Trent decreed, and which have seldom been convoked. The Catholic inhabitants of the Grisons, though opposed in their plans for the improvement of the instruction in country schools, go forward, and without heeding ecclesiastical restrictions, in the canton of Lucerne, the bible has been publicly distributed, under the very eyes of the Pope's envoy. In a word, all Catholic Switzerland manifests a desire to enter the paths of the Reformation.

When the news of this religious movement reached Rome, the pope and the cardinals were frightened, thinking perhaps, they saw the shade of Zwingle or of Calvin coming from the tomb, to snatch from popery the remnant of its disciples and followers in Switzerland. Gregory XVI. some time since spoke of this new schism at the meeting of the college of cardinals, and the latest intelligence is that professor Fuchs has been excommunicated by the Holy See. But what can these rigorous measures avail? Will they be able to stop the march of the human mind which consents no more to the heavy Roman yoke? Catholicism now resembles an old tower, undermined by time and a long siege; in vain the besieged endeavor to repair the breaches and to strengthen the foundations of the fortress; the stones fall, one after another, and soon nothing will remain but ruins.

I am, &c.

G. DE F.

P. S. I open my letter to communicate to you another fact which will cause me trouble at Rome.—The Emperor of Russia, Nicholas, a schematic prince, who entertains little respect for his holiness, has driven from his diocese the bishop of Cracow, Searkowski. The motives of the autocrat are that this bishop has shown pity to the unhappy Poles, his fellow citizens. This is an unpardonable crime in the eyes of the tyrant of Poland! The bishop has been banished and ordered never to return to his country. We shall see what Pope Gregory XVI. will do with this new case. He has threatened, we know, Don Pedro with excommunication for having deposed some bishop of Portugal; will the holy father show the same courage against Nicholas?

PALESTINE.

Mr. Bird is arrived safe, after travelling from Bombay, through Nubia, Egypt and Syria, in which he has been occupied 11 months. During this time he has visited the whole of Phoenicia, from Tortosa (the ancient Dor) to Acre (the ancient Acco), second only in importance to Tyre. From thence, crossing Lebanon to Balbec, he visited all the ancient commercial stations of the Romans, on the route by Palmyra and Damascus to Tripoli.—Having subsequently passed through the province of Abilene and Batanea, he travelled round the eastern side of the lake of Tiberias and crossed the Jordan, near the old Roman bridge, which connects Lower Galilee with the district of Gilead. Then, returning to Jerusalem, he saw on his way the ancient Samaritan temple on Mount Gerizim, built for Manasseh, in opposition to the temple of Solomon. This temple, though mentioned by Josephus, has never yet been described by any traveller. From Jerusalem he passed (by the way of Beit ul Khali, or Hebron,) through the country of the Philistines, where he found the hitherto undiscovered site of Eleutheropolis, from which Hieronymus has dated all the geographical distances of cities celebrated in ancient writ. B. Repos.

A Reflection on Death.—"If it be only a child perishing in the day-break of his existence, whose loss will be as little felt in the world at large, as the withering of a garden flower—still he is, for the time, invested with the commanding majesty of death. Children join their hands and look timidly around them; old men lean upon their staves and ponder; though among them, he seems no longer of them. The air of gentle and firm reserve on the countenance of the dead child, gives the impression that he sees what we cannot see, hears what we cannot hear, and is already acquainted with those mysteries of the future which the living desire, and yet tremble to know."

Church Burnt.—The church at Tillypally was set on fire by an incendiary, on the 11th of Aug. last, and all consumed except the walls. Nearly all the Tamil books and tracts belonging to the station were also destroyed. The loss of property to the mission was estimated at not less than \$600. The congregation at this church was large, and its loss must, of course, be felt as a serious inconvenience by the missionaries at that station.

Nothing is more noble, nothing more venerable, than fidelity. Faithfulness and truth are some of the most sacred excellencies and endowments of the human mind.—*Cicero.*

INTERESTING RELIGIOUS EXERCISES.

On the 12th of March, a council convened in the Baptist Meeting House in Rochester, and organized a second Baptist church, to occupy the house formerly occupied by the 3d Presbyterian church. On the same occasion, the first church presented Bro. G. S. Comstock for ordination as a missionary to Burmah, and Bro. Z. Freeman as an evangelist. The charge to Mr. C. was given by his father, Rev. O. C. Comstock, pastor of the first church. The clerk of the council, Rev. P. Kelsey, says:

When Bro. Comstock commenced his charge, he said, that when he laid his hand upon his son in the act of consecration, he was forcibly struck with the circumstance of Abraham's offering up his son. Nor was he able to give the charge in the calm and collected manner which he might have done to another person; yet it was no doubt best that he gave the charge himself. To part with a dearly beloved son to go and spend his days with a barbarous people, moved all the tender sensibilities of his soul, but a firm belief that God had called him to the work, and a joyful hope of meeting him in heaven, with those whom he may be instrumental in turning to Christ, made him to say, "thy will be done."

In the evening, Bro. G. S. Comstock, "ready to depart on the morrow," preached his farewell discourse to a crowded assembly, founded on 2 Thess. iii. 2. "Finally, brethren, pray for us." He urged the claim of missionaries for an interest in the prayers of Christians, by comparing their situation with inspired apostles, who so often requested this favor of the churches of Christ. He then assigned his reasons for leaving his beloved country and friends to go to the heathen. This was done in such a plain and deliberate manner, that it left the impression that he felt much as Paul did, when he said he was "ready not to be bound, only, but also to die at Jerusalem for the name of the Lord Jesus." He urged Christians to holy activity in the cause of God; and warned sinners of their danger, and told them if they did not repent, that the heathen would rise up against them in the judgment and condemn them. He then told the congregation that "in all probability, our next meeting will be at the judgment seat of Christ."

He looked round upon the congregation with deep solemnity, as though he realized that the next time he should see them, they would be partakers of the rich joy or anguish of another world. And in a very deeply impressive manner, three times he pronounced the word "Farewell."

Under date, Ohio county, Ky. March 6, 1834, the Rev. David J. Kelly, writes as follows:—

"The revival in the neighborhood of Panther Creek church is still progressing. I have just returned home from a meeting of five days, though held at two different places. Three days with the Mount Pleasant Baptist Church, where the presence of God was manifested in the conviction and conversion of sinners, and the comforting his people. We baptized eight young persons in the bloom of life, five males and three females. Eight were baptized at Panther Creek, on the 4th Sunday in last month. Several others are received in both those churches for baptism. Two days were spent with the Cumberland Presbyterian brethren, brother Neale, present, where we had a refreshing time from the presence of the Lord, and there are perhaps eight or ten who have professed hope in Christ, who have not joined any church. May the Lord carry on the good work."

Under the same date, and on the same sheet, the Rev. J. H. L. Moorman, of Breckenridge county, writes as follows:—

"Believing good news, concerning the prosperity of the Redeemer's kingdom, is, to you, like cool water to a thirsty soul, I still continue to give you a further statement of the revival in the bounds of Blackford and Pisgah churches, seeming mostly to have taken rise from our former meeting at Tatespring, which I gave you an account of. At Blackford, there have been from 10 to 15 baptized, and from 15 to 20 received by the church as candidates for baptism. At Pisgah, there have been 24 baptized, 11 of them at our last meeting. The work still seems to be going on. O brother Chambers, I find, every day, cause to say, bless the Lord, O my soul. There has also a considerable revival followed our protracted meeting at Walnut Grove, as I understand, under the culture of brother Simeon Buchanan. O, that the Lord may push on his victory until there shall not be found an advocate for sin in all the world."

Rev. James D. Black, under date, "Stamping-ground, Scott county, Ky. March 17, 1834," writes thus:

"The last meeting at Bryan's Station church was interesting. Several were baptized. I have just returned from Dry Run. The meeting there was crowded and interesting. Two came out and showed themselves on the Lord's side."

Cross and Journal.

The Christian Watchman gives an extract of a letter from Rev. John C. Welsh, pastor of the Baptist Church, Warren, R. I., in which he says:

"Nearly fifty have already been received to the church. The first Lord's-day in April, I had the pleasure of presenting the hand of fellowship to twenty-five precious souls; four having previously been thus admitted in March, making twenty-nine received that month. We have resorted to the river for baptism every Lord's day except two, since Feb. 1st, and, as usual, the Head of the Church has been the ordinance to the good of souls, both saints and sinners. Husbands and wives, parents and children, have together been brought to rejoice in the Lord, and follow Jesus in the way. Some subjects of the work are over fifty years of age, but the larger portion are in the bloom of youth. The hardy whiteman, just returned from his perilous enterprise, has submitted to Christ, and with those who have been nursed in the lap of ease and affluence, has rejoiced in hope of the glory of God. The addresses to the candidates for fellowship have greatly affected our large and solemn congregations. The Bible Class and Sabbath School have shared in the rich blessing. The heavenly union pervading the church, and the deep and general devotion apparent in its members has greatly aided me in my laborious duties; and all has been accomplished through the blessing of God upon a plain, affectionate and persevering exhibition of the soul-humbling, God-exalting doctrine of salvation by grace alone."

We have had no alarming providences, no protracted meeting, (according to the usual meaning of the words,) none have been called to anxious seats, or forward to be prayed for; the still small voice has spoken, too plainly to be misunderstood, and too powerfully not to be regarded."

We take unalloyed pleasure in reading this account, because the whole operation is so much like the displays of God's grace as seen in bygone days. In this same church have we personally participated in the labors incident to such a revival, and seen the stout hearted sailor quail under the power of the Holy Ghost, accompanying the word of the gospel. The subsequent song, "Bless the Lord O my soul, for the work he has done," has often cheered

our heart under that roof where his saints have of late been refreshed. And after the lapse of a dozen years, our heart unites with that dear people in their joys, and responds, Blessed be God for his marvelous loving kindness to the children of men.

Ed. Sec.

There is a Sunday School for black children in Louisville, Kentucky, which has seventy-five scholars. A man, 70 years of age, living in the country, who had children in the town, lately travelled most of the previous night, that he might enjoy the sight of their receiving religious instruction.

Christian Gaz.

We learn that the Rev. Dr. Chapin, late President of Waterville College, has received and accepted an invitation to become the pastor of the second Baptist Church in Rowley, and has entered upon his labors among that people.—Chr. Watchman.

The Rev. A. D. Leigh, of Trinity Church, Holborn, (London,) was suddenly seized with insanity, while uttering the words, "Thy kingdom come," in the Lord's prayer, at the altar, during sacrament.

For the Christian Secretary.

Brother Canfield.—The following letter may be interesting to the friends of the West, and of the author.

Ashtabula, Ohio, }
March 31, 1834. }

Dear Brother Harvey,—

I felt, on receiving your very kind and interesting letter, as though I could truly rejoice and bless the Lord with you. I cannot write to you of showers of mercy on this people, but I can say still, "the Lord reigneth, let the earth rejoice." He is passing through this region of country, as well as yours.—His Spirit is poured out on adjacent towns, though not on this village. And though we mourn over this Gilboa place, yet we rejoice that the Lord is visiting sinners with his salvation. My ordination exercise was solemn, and I hope attended with a blessing. We have had one day of special fasting and prayer. It was a solemn season. It did seem as though the Church were waking up. Eight persons who had recently moved into the place and brought letters with them from other places, but who had lain under the rubbish, came out and united with the Church. One member, a very valuable man, highly esteemed as a Christian, and as a useful member of society, who had been excluded some time since, came back with humble confessions and was cordially received, to the great joy of the whole Church. Still, I have to labor under many sore discouragements. The Presbyterians had not a separate society when I first came; they worshipped with the Baptists. But they have since drawn the dividing line. There is much less cordiality of feeling between these two denominations here, than in New England. Hasten the period, O Lord, when all Christians shall be "of one heart and of one mind," "striving together for the faith of the Gospel." This town is very much divided into sects. There are, besides Baptists—Presbyterians, Episcopalians, Methodists, and Campbellites, who have organized societies. But I should think the greatest portion of the inhabitants of the town are infidels. You have no idea of the gross stupidity which reigns here universally, in regard to religion, if you set aside sectarian zeal. But few come to meeting, and those who do, come to speculate. When I pour out the truth boiling hot, it seems to make no impression. I find the people here are quite as cold and phlegmatic as in New England. They will sit with greater interest to a written discourse, than to one that is not written, and if my preaching has done any good, it has been when I have preached from notes. I feel that it is good to work for God. Let us, my brother, be more faithful, remembering the reward of the faithful servant of Jesus Christ. To be eminently useful, we must be eminently holy.

Your affectionate brother,
and class mate,
ASHAHEL CHAPIN.

For the Secretary.

Contrast between Holy Ambition and true Christian Zeal.

From the frequent use of the term holy, or sanctified ambition, we are sometimes induced to cherish the belief that the Christian should be the most ambitious of all men; that he ought to cultivate in his heart a great degree of refined pride, measuring his excellencies and attainments by those of his frail fellow men. But, when we form only a slight contrast between this passion of the mind, and that zeal which is recorded in the Scriptures, it will require no philosophical genius, or profound theologian, to determine which ought to characterize the saints of the Most High.

The epithet ambition, agreeably to its common, and consequently more appropriate use, implies a desire of one man to excel others. It never leads its votaries in the pursuit of virtue, merely because virtue in itself is an excellence; it never urges them to make the sacrifice of name, property, or life for the general good. Such is the nature of this passion, that it never allows him who is under its influence to look at his superiors, but with envy, and a desire to rival them, though it be at the expense of the characters and the lives of the most excellent upon the earth. It never prompts its votary to fix his eye upon the glory of God, and to hasten forward in that path which guides to the mount of perfection; but it whispers in his ear, saying onward,—onward, to the summit of fame, whence you may look down upon the world beneath you, which is gazing at the unparalleled excellence displayed in your character.

Such is the nature of this passion, that it cannot delight in any thing but self-commendation. Hence we perceive it to be the most insatiable passion which ever occupied the human breast. The effects of ambition, are the entire destruction of every thing that impedes the progress of vain glory. It has prompted its thousands to seize the duelist's sword, and the robber's implements of death, which have been bathed in the blood of our fellow-men.

An indication of this principle was made by Alexander in early life, when he exclaimed, "my father will conquer all the nations, and leave none for me to conquer." It afterwards prompted him to wield the instruments of devastation and woe with wonderful success; yet it gave him no rest. When he had finished his bloody career, and stood upon India's shores as if looking for more worlds to conquer, it compelled him to weep, because he could find no more with which to appease ambition's perpetual rage.

This passion is exhibited not only in the man devoted to war and to the acquisition of wealth, but in the student, whose aspirations after a mere name, have hurled scores from the pinnacle of health down to the valley of death. Though it may clothe the Christian with a blush, he must not deny, that among the latter class have been found those who were aspiring to the holy vocation of the Gospel ministry. Are there no ministers already engaged in the holy work of preaching the unsearchable

riches of Christ, who are sometimes prompted to action by this passion? If so, what should they do in respect to such motives? Ought this passion to be indulged? Ought Christians, or Christian ministers, ever to be ambitious? If so, I ask how can such motives be approved by the Lord Jesus Christ? One may say let the ambition be holy. Another might as well reply, "define sinful holiness, or holy sinfulness."

Very different from this passion is that zeal which the Scriptures recommend. This affection of the mind implies an attachment to the cause of Christ, without "comparing ourselves with ourselves, and measuring ourselves by ourselves;" and is sufficient to press the Christian onward to the performance of every duty, however arduous and self-denying. It acts not the depraved part of envying superiors, nor contemning inferiors. But, binding the affections to the Lord Jesus Christ, and fixing the eye on the glory of God, it causes him who is under it, to rejoice in the advancement of those who are endowed with better powers and greater attainments than himself; and teaches him, at the same time, to aid his weaker brother in promoting the glory of God.

Its effects are not the prostration of whatever impedes the cause of self, but only to prostrate the unfruitful works of darkness, which oppose the Redeemer's kingdom, and the chief interests of the family of mankind.

It lights up, in the heart, the fire of Christian patriotism, and inspires with enterprise the true missionary of the cross, arming him with courage to face every adverse wind, and with fortitude to sustain every afflictive storm. Though the torturing rack, the pointed javelin, the lion's den, and the flaming furnace all lie in his way, yet, under the constraining influence of the love of Christ, he can exclaim, "none of these things move me." O.

AMERICAN SEAMEN'S FRIEND SOCIETY.

Abstract of the 6th Annual Report, prepared for the N. Y. Observer.

The report commences with a suitable notice of the death of the Rev. Joseph L. Brown, the long tried friend of Seamen, the acceptable preacher to them at Charleston, and more recently the Corresponding Secretary of the Society.

Chaplain in Foreign Lands.

Three stations only have as yet been occupied. Canton.—This was the first port to which a chaplain from this country was sent. The Rev. Edwin Stevens is the Chaplain here. At Wampoa, the place of anchorage about thirteen miles from Canton, he spends his Sabbaths, preaching on board ship, visiting the crews, instructing the same in a Bible class, and distributing suitable books among them. Sixty-two American vessels visited Canton during the past season, carrying thither not far from 750 seamen, the most of whom probably were thus favored with the ministrations of the Gospel. The Directors hope soon to obtain possession of a Floating Chapel, or a house of worship on some of the islands near the anchorage.

At Haere, where the Rev. Flavel S. Mines is chaplain, a Christian church has been organized, composed partly of seamen, and partly of the resident population. The benefits of the Sabbath school and weekly lecture are also enjoyed at Haere, and a Temperance Society has been formed, embracing at the commencement of the present year about sixty members. The port of Honolulu, on one of the Sandwich Islands, is the station of the Rev. John Diell, who, with his wife arrived at the place of his destination on the first of May, 1833. He carried out with him a considerable part of the materials for erecting a chapel and dwelling-house. Through the good Providence of God, he was favorably received by the king and principal chiefs, as well as by the English and American residents, was immediately furnished with a place of temporary worship, and every facility afforded him for erecting the chapel.

In addition to the three ports just enumerated, something has been effected at Smyrna, where the Rev. Dr. Brewster has raised the Bethel flag over his own dwelling, and with the aid of other missionary brethren, assisted by a few pupils, maintained a regular service in English for the special benefit of seamen; and, at the last dates from there, was devoting himself almost exclusively to such labors.

In Batavia, shortly after the arrival of the Rev. Messrs. Munson and Lyman, missionaries of the American Board, the Bethel flag was hoisted for the first time, by Capt. Hoyt, on board the ship Copia, of Newburyport.

The Seamen's meeting on the Atlantic Sea Coast.

Fourteen places of public worship have been so appropriated, viz. Portland, Salem, two at Boston, New-London, New-Bellford, Myrtle Bridge, New-York, two at Philadelphia, Baltimore, Charleston, Savannah and New-Orleans. Over these establishments this society claims no control, and, with a single exception, has furnished no means for their support.

With the exception of New-Orleans, these places are all supplied with the regular preaching of the gospel, and, among the ministers employed as seamen's preachers are Episcopalians, Congregationalists, Presbyterians, Baptists and Methodists, and all engaged as the heart of one man to promote the salvation of the sailor.

During the year past new houses of worship for the accommodation of sailors have been finished and opened by the Port Society in Boston, and in Savannah, through the bequest of Mr. Penfield.

The Inland Waters.

The Society regard as within the sphere of their labors the watermen and boatmen, who navigate the rivers, lakes and canals in the western country. During the year past some arrangements were made for opening a Bethel chapel at Cincinnati, but commercial embarrassments have been such as to delay the enterprise. At Cleveland, a house of worship has been erected; and, very recently, a Chaplain has been engaged for a year, and has commenced his labors with encouraging prospects of success.

At Buffalo the cause is seriously embarrassed for the want of a commodious house of worship. Oswego is an interesting station. "The field occupied by the Oswego Seamen's Friend Society," says our agent in that region, "is large. Belonging appropriately to Lake Ontario alone, there are from 800 to 1000 sailors. Their influence is felt, not only in the thirty and forty ports of the beautiful Ontario, but down the St. Lawrence, and up through the Welland canal, upon the shores of Lake Erie.

Regular preaching for the boatmen is maintained at Utica during the season of canal navigation, and at Troy for the whole year; and at the latter place, the Bethel church has been greatly blessed in the hopeful gathering of souls.

Mariner's Churches.

In the year 1830, "the Mariner's Church" in Boston was organized on a confession of faith embracing those fundamental points only on which Christians of all evangelical denominations are agreed, and attached to no one denomination. This it is believed, is the first church which has ever been

formed on this plan. The example was followed by the meeting in Philadelphia, first opened by the venerable Mr. Eastburn, where the same confession of faith was adopted. A similar course has been adopted in Buffalo. The Baptist brethren in Philadelphia have also formed a church for seamen, and the "Bethel Free Church" at Troy completes the number. As far as we have been informed, the experiment is satisfactory.

The Sailor's Magazine.

This monthly periodical has been a considerable item of expense to the society in years past, and at present barely supports itself. Its circulation is important to the welfare of the society; and it is hoped that the friends of the cause throughout the land will make a vigorous exertion in its favor.

Auxiliary Societies.

Twenty-one new auxiliaries have been recognized during the year.

Boarding Houses for Sailors.

"These houses are some expense to the friends of the cause, and will probably continue to be so while they have to struggle with the opposition of 'unreasonable and wicked men.' But the time is fast approaching when seamen will be disenthrall'd, and when their friends will not be taxed in order to shield them from pollution and robbery."

Seamen's Savings Bank.

Sailors have made some deposits of money in the institutions for savings wherever such are established, and some small amounts of their hard earnings have been thus saved; but we have no knowledge of more than three savings banks, specially for seamen, in the United States. These are in N. York, Boston, and Portland, in which deposits have been received from 786 sailors.

Temperance among Sailors.

For many years intemperate drinking has been the occasion of many fearful disasters at sea. The waste of property and of life by means of this, has probably been greater than from all other causes united. Ardent spirit was thought indispensable as an article of ship stores. But times have changed. Merchants and shipmasters have discovered that vessels can be navigated on temperance principles, and seamen have themselves learnt that ardent spirits are not only useless, but hurtful, and that their health, and strength, and comfort, are all preserved by temperance.

Seamen's Monthly Concert.

It is an affecting truth that sailors have hitherto been overlooked, in the prayers of God's people, to a painful extent. Prayers have been offered up for almost every nation, and kindred, and people, and tongue, while those of our own countrymen, who were the mighty deep, have been forgotten. But, we trust, a brighter day has dawned, and we hail with gratitude the establishment of a meeting for prayer in concert on the evening of the third Monday in each month, when the cause of sailors shall be spread out before God, and laid down in the light of his countenance.

Conclusion.

Our three foreign Chaplains already in the field may be supported at their stations without much effort; but shall we sit quietly down, while many thousands of American seamen are thronging the great ports of Batavia, Calcutta, and Cronstadt; while multitudes are found at Marseilles, and Smyrna, and Trieste; and while they are congregating in vast numbers at Havana, and Rio Janeiro, and Buenos Ayres and Calao, with scarce a man to teach them the way of truth while living, or to stand by their dying throats? We dare not rest while such multitudes of our seamen are perishing without the Gospel. Suitable men must be found to go, the means must be supplied, and we ought not to relax our efforts, until the fulness of the promise is accomplished, and the abundance of the sea is converted.

NEW-YORK SUNDAY SCHOOL UNION.

Abstract of the 13th Annual Report, prepared for the N. Y. Observer.

In April, reports were received from sixty-seven schools, from which it appears that there are 976 male and 1043 female conductors; in all, 2019; making an increase of one male and four female teachers only. Of the teachers, 1,648 are professors of religion, 637 have been Sunday School pupils, and 138 have professed religion since the last report.

Pupils.		
White boys,	5,458	White girls, 6,238
Colored boys,	448	Colored girls, 474
Colored adults,	146	Colored adults, 287
6,052		6,999

The whole number of pupils is, therefore, 13,051, being a decrease of 398 during the year. Of the pupils, 408 are now professors of religion, of whom 181 have made a profession since the last report; being 31 less than last year. Forty-eight teachers and 23 pupils have commenced studies with a view to the ministry, and eight of the teachers have entered upon the great work of preaching the gospel. Sixteen teachers and 85 pupils have died, an unusually large number of deaths. In 63 libraries there are 21,673 volumes, showing an increase of 7 libraries and 5,183 volumes.

We suppose ourselves under obligation to the Managers of the American Tract Society in N. York for the early communication of a sheet from which the following cheering extracts are made.

Ed. Sec.

AMERICAN TRACT SOCIETY.

ABSTRACT OF THE

NINTH ANNUAL REPORT.

Three of the Society's Agents at the West, Rev. David Foster, Rev. James M'Abey, and Rev. D. M. Kirkpatrick, have been removed by death in the midst of health and active labor.

Publishing Department.

Forty-six new publications have been stereotyped, of which twenty-eight are Tracts in the general series, and nine are standard Evangelical volumes; making the whole number of the Society's publications, 737.

Amount Printed and Circulated.

	Publications.	Pages.
Printed during the year,	3,498,688	51,534,624
Do. since the Society's formation,	36,303,251	554,906,414
Circulated during the year,	3,895,536	57,633,070
Do. since the Society's formation,	32,849,709	490,871,397

The circulation exceeds that of the preceding year, by 9,232,463 pages.

There have been printed, during the year, of the Tracts, To a Lady of Fashionable Life, 72,000; of the Bold Blasphemer, 80,000; of Alarm to the Careless, 88,000; of the Lost Soul, 96,000; of Eternity Misery of Hell, 100,000; of Amiable Louisa, 128,000; and within nine months, of David Baldwin, or the Miller's Son, 100,000; of Don't Unchain the Tiger, 122,000, and of Lydia Sturtevant, or the

Fatal Resolution, 132,000; of Are you Ready? a four page Tract, 132,000 within six months.

Gratuitous Distributions.

Four hundred and eighty distinct grants from the society's depository have been made during the year, comprising 1,183,317 pages to Foreign Mission Stations, the Army and Navy, and for foreign ports—in all, 7,486,649 pages.

Receipts and Expenditures.

Received for publications sold, including balance to the Treasury, 14,341 03
Donation for Foreign Distribution, 20,871 22
Other Donations,

Total, \$66,485 83

Paid for paper, printing, and binding, 24,465 75

Appropriations for foreign and pagan lands, 20,000 00

Expenses for our own country, including more than 23 years services of agents, about one half of which at the west, 13,171 60

All other expenses, as by items in Treasurer's Report, 8,848 48

Total, \$66,485 83

The receipts exceed those of any former year by \$4,000. The whole amount received had been expended, and bills sanctioned remained unpaid, at the end of the year, to the amount of \$1,330 43.

Branches and Auxiliaries.

New Auxiliaries recognized, 114; making a total of 1,108.

The American Tract Society at Boston has remitted \$10,123, during the year, of which \$5,000 were for foreign and pagan lands.

THE WORK ABROAD.

In this department of its operations, the Society seems now to occupy a vantage ground, never held before.

A valuable communication from Rev. Wm. H. Pearce, Baptist Missionary at Calcutta, showing the *Progress of Education in India*, states that the government have determined to patronize instruction in the English language, instead of the Persian, (which was but the badge of Musselman domination) the pupils in the schools are not, as formerly, confined to the children of the poor; but the acquisition of English is anxiously desired by all, as the road to employment, wealth and respectability. Youth remain in the schools till 16, 18, and 20 years of age, where they distinctly see, and openly assert the folly of Idol Worship; allow the hopelessness of obtaining salvation by their imaginary deities; and in many cases are brought to embrace the Gospel.

The Directors of the London Missionary Society, in view of the existing state of India, have published to the world their conviction, that "idolatry is not long to be the religion of India; that the mighty fabric of Hindooism is tottering; and many, even of its greatest votaries, are now apprehensive of its fall."

With such views, and while in the providence of God the doors for access are open, the Committee rejoice and bless him, that, as earnest of far better things for Zion, which they hope will ere long be realized, they have been enabled, in accordance with a resolution adopted by them at the commencement of the past year, to raise and pay over the sum of TWENTY THOUSAND DOLLARS for Tract operations in foreign and pagan lands. This sum has been widely dispersed in different portions of the earth, viz.:

Burmah, \$3,500; China, \$2,000; Siam, \$1,000; Ceylon, \$1,800; Bombay, \$1,000; Oriesa, \$300; Syria, \$500; Smyrna, \$300; Greece, \$1,600; Constantinople, Asia Minor, and Armenia, \$1,500; Jews in Turkey, \$500; Russia, 1,200; Germany, \$500; France, \$1,500; Sandwich Islands, \$1,500; Moravian Brethren, \$700; North American Indians, \$600. Total, 20,000.

North American Indians.

One or more Tracts have been printed in the language of the Senecas, Chippeways, Cherokees and Choctaws; and it is expected a press will soon be established west of the Mississippi, for printing Tracts in various Indian languages.

Germany.

The Tract cause moves onward here; and amid opposition, both from Church and State, is accomplishing much good.

CHRISTIAN SECRETARY.

HARTFORD, MAY 10, 1834.

NEW-YORK ANNIVERSARIES.

Our readers will undoubtedly excuse the absence of editorial matter this week, when they come to read the interesting communications of our correspondent in New-York, which are substituted for it. The first number would have appeared in our last paper, but it was not received until Saturday morning.

It is difficult to conceive how a person possessing a particle of genuine piety, can read these reports, and feel not the glow of thankfulness to God for the zeal with which He is inspiring his people to keep pace with indications of his providence, in their several departments of missionary and other labor. The success attending such labors among the heathen is cause of great gratitude and humility to Zion.

We tender our thanks to the editors of the New York Observer, for their kindness in again forwarding to us the earliest accounts of some of the anniversaries of the present week, at New York.

The Baptist Churches in this State, it is to be feared, are not fully sensible of the appeal that is now made to them by the God of providence and grace, in regard to the education of those young men, who in answer to prayer have been raised up to become labourers in his harvest.

The Conn. Baptist Education Society, were at their last annual meeting made deeply to feel on this subject.

On this occasion, the Macedonian cry for labourers was heard from many destitute churches; and also the applications were multiplied for pecuniary aid for those called of the Lord, and recommended by the Churches to the Gospel ministry, but who were desirous of receiving such literary advantages as the state of society, and the prosperity of the churches demand, for those who stand in "defence of the truth." But the Society were compelled for the lack of funds, to decline incurring obligations which they had not the means of discharging.

It was then that a proposition was made for those delegates of the Churches, and members of the Society who thought they should be sustained in the measure by their brethren, to pledge to the use of the Education Society for the ensuing year, 12 1/2 cts. each for every member belonging to the several Churches.

The proposition was met with a corresponding spirit by a number of brethren; and it is hoped, that not only they will keep this pledge in remembrance, and pay the Lord their vows, but also all others of our Churches who have not yet made this pledge, will be induced to do likewise.

Certainly if we pay the Lord of the harvest to send forth labourers, and if we would have our conduct consistent with our prayers, we shall be willing thus to aid those young men who are thus called of the Lord, and their brethren, with the necessary means of a suitable education.

By reference to the number of Baptist communicants in this State, as given in the Minutes of the different Associations, we find the aggregate to be 10,481. Each of these paying annually 12 1/2 cts. would raise the sum of \$1,310 12. Certainly this cannot be considered by any one a heavy tax. Shall our benevolent institutions designed to bless Zion, languish from our sinful apathy. Shall we withhold so small a sum when the cause so much needs it?

The union of these mites would be of incalculable advantage under the blessing of God.

The Rev. Rollin H. Neale, late of Boston, has taken up his course of labors as pastor of the Baptist Church in New Haven.

The Rev. N. D. Benedict, late of Danbury, has accepted the call of the Baptist Church in West Woodstock, and is now engaged in their service.

The Rev. Andrew M. Smith, late of Westfield, N. H. has become pastor of the Baptist Church in North Lyme, to which place his correspondents are requested to forward all communications for him.

RELIGIOUS ANNIVERSARIES AT NEW-YORK.

DEAR BROTHER,
Having come into this city to spend a few days at a season when the anniversaries of several benevolent associations are to be celebrated, I propose to give you a few brief communications in reference to such as I may find it convenient to attend. The first is

THE ANNUAL MEETING OF THE BOARD OF MANAGERS OF THE BAPTIST GENERAL CONVENTION.

This meeting commenced on Wednesday, April 30, in the Oliver Street Baptist Church, at 10 o'clock A. M.

The following members were present. From Massachusetts, Messrs. Sharp, Chase, Knowles, Stow, Lincoln, Malcom, and Jacobs. Connecticut, G. F. Davis. New York, Messrs. Cone, McClay, Kendrick, Welsh, Somers, and Galusha.

Eleven being a quorum, the meeting was called to order by Rev. Dr. Sharp, of Boston, and the throne of grace addressed by Rev. Professor Kendrick of Hamilton.

In the absence of the Corresponding Secretary, the Report had been prepared and was now read by Rev. B. Stow, of Boston. It is an able document giving an interesting detail of the operations of the Board at the different stations in Asia, Africa, Europe, and America. You will have opportunity to spread them before your readers at some future period, as the Report was ordered to be printed in the American Baptist Magazine.

Two things which forcibly impressed my mind. One of the Karen teachers, speaking of his efforts to teach his countrymen from the Scriptures, said, "I explain what I can, and what I cannot I pass over." It would be well if American teachers would adopt this method, and like Paul, instead of affecting to understand and solve all parts of revealed truth, "come to the acknowledgment of the mystery." A heathen made the following commendatory remark concerning the disciples in a certain Burman village, "None quarrel who have been baptized." O that it may be seen and confessed that all American baptized believers are thus peaceful in their intercourse with each other and with the world.

The Report made respectful mention of the lamented Rostan, late missionary to France; and it was stated as a matter calling for gratitude to God, that the same arrival which brought the news of his sudden death, brought information also of the readiness of another French minister to enter into his labours.

His name is Porchat, and he has received an appointment.

The success of our missions among the Indian Tribes has been cheering during the year past. Among the Cherokees alone 52 have been baptized.

Eleven young brethren and sisters are under appointment for Burma, and expecting to go out in a few months. These have been favoured with instruction at the Mission School; and it is believed will be able to communicate the glad tidings of salvation to the heathen—to a very desirable extent, immediately on reaching their stations. The Board have great confidence in the utility of such a preparatory course.

The Treasurer's Report was read and accepted. Committees were appointed on various subjects; and then the Board adjourned.

Prayer by Rev. B. T. Welch, of Albany.

The afternoon session was opened with prayer by Rev. A. McClay, of New York. The session was short and business desultory. Prayer by Rev. D. Dunbar, of New York.

There is to be an interesting meeting this evening; but the particulars of it must be deferred until my next.

It is a matter of very great and universal regret that our Missionaries, brother Wade and wife, and the native converts are not able to be here on this occasion. They are detained in consequence of their long and boisterous passage to Charleston, S. C.

By the same event the Secretary of the Board, Rev. L. Holle, who accompanied them, is prevented from attending.

In haste Yours, DALETH.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

In my first communication I gave an account of the meeting of the Board up to Wednesday evening, April 30. On that evening the Rev. Mr. Wilmarth was set apart by ordination to the work of the ministry, and designated as a Missionary to France. The services were introduced by prayer by Rev. N. Kendrick, of Hamilton. The Rev. William R. Williams preached the Sermon, from 2 Cor. x. 15, 16. It was an able production, showing the influence of enlarged piety in promoting the enlargement of the Redeemer's kingdom; but as a copy has been requested for publication, I will attempt no outline. I trust you will have the privilege of perusing and extracting for yourself. Rev. D. Sharp, of Boston, prayed at the imposition of hands. Rev. J. Chase delivered an impressive charge, accompanied with written instructions, to be observed in conducting the affairs of the Mission. Rev. S. H. Cone then presented the Right Hand of Fellowship with much affection; and the solemn exercises of the evening were concluded by a benediction from the newly induced Missionary. I will add in this place, that our brother and his wife sailed for France on the day following, at 11 o'clock, A. M. May the God of Missions prosper them.

THURSDAY, May 1.
The Board met at 9 o'clock, A. M., and were led in their devotions by Rev. Charles A. Wilson, Missionary among the Choctaws. The Rev. Messrs. Grosvenor and Perkins appeared, and took their seats in the Board. The Reports of Committees were presented and adopted. The Committee on publications announced that a Memoir of the lamented Boardman, late Missionary to Tavoy, would soon be issued from

the press. It is nearly prepared by his intimate friend and classmate, the Rev. Alonzo King, of Northborough, Mass.; and in the opinion of the Committee, it will be very acceptable to the friends of Christ and of Missions.

Resolutions were offered by the Rev. Mr. Cone, expressive of gratitude to the American Bible Society, for the donation of \$5000 to aid in Burman translations; and to the American Tract Society, for the donation of \$4000 to assist in the publication of religious Tracts in Burmah. The Board then adjourned.

Prayer by Rev. Mr. Perkins, of Dover, N. Y.

In the afternoon the session was opened with prayer by Rev. G. F. Davis, of Hartford. Brother Wilson made some important and cheering remarks, in reference to the establishment of schools among the Choctaws. A treaty has been concluded between that tribe and the U. States, by which government has made ample provision for sustaining several teachers for 20 years; and the Secretary of War has agreed to appoint such as shall be recommended by the Board. After hearing the remarks of Brother W., made arrangements for nominating the Principal of the High School, who is to receive a salary of \$800 per ann.

On motion of G. F. Davis, it was Resolved, that the Acting Board be requested to take into consideration the expediency of appointing one of our Missionaries in Burmah, accompanied by one of the native teachers, to explore the Empire of China, with a view of ascertaining the practicability of establishing a Mission there. The discussion of this Resolution brought out many interesting facts in relation to the immense population—the Geography of the country—and the religion of the Chinese. So weak is the attachment of the people to idolatry, that if their gods do not answer them, they will drag them by the feet through the streets. It is believed there will be less difficulty in converting such heathen to Christianity, than in turning from idols such as the mad worshippers of Diana or of Guadama. A Mission to China has long been an object of desire with several members of the Board, and some young men stand ready to "go for us," as soon as the practicability of the enterprise is definitely ascertained. After the vote was taken, the Board adjourned without day. Prayer was offered by Rev. E. Galusha, pastor elect of the Second Baptist Church in Rochester, and the 133d Psalm, commencing thus,

"Lo! what an entertaining sight
Are brethren that agree,"

was sung as expressive of the delightful harmony, which had prevailed in all the deliberations of this annual meeting.

In the evening a meeting was held in the Oliver Street Church, to excite Missionary feeling and effort. After prayer by Rev. C. P. Grosvenor, of Salem, Mass., the Rev. B. Stow, of Boston, gave an abstract of the Report of the Board, giving the principal facts of interest in connection with our Missionary operations. The fact that we now have thirteen hundred members in the Missionary Churches, seemed to be peculiarly cheering to the audience. The Rev. J. Barnaby, of Lowell, addressed the meeting in a speech of ten minutes. Another brother was to have spoken, but the time was so far elapsed, that the meeting was concluded with prayer by G. F. Davis.

I left the city on Saturday, to supply a destitute church in Foughkeepsie, about 80 miles distant, and can therefore give you no facts of interest with regard to public worship, &c. on the Sabbath. And there was but one thing which occurred on my tour to P., which I deem of sufficient consequence to name in this correspondence. I returned on Monday, May 5. There were many clergymen of different denominations on board the steamer Champlain; and one of them suggested the propriety of observing the Missionary Concert. The proposition was cheerfully met, and the space of an hour and a half were spent in the following manner. The services were introduced by the Pastor of the Baptist Church in your city with prayer; the Rev. Mr. Aiken, of Utica, followed him in the same exercise.

The Rev. Mr. Waterbury of Hudson, made a pertinent and impressive address on the benefits of united prayer—the importance of personal religion—and the certainty of meeting once more though we now meet for the first time, and should soon part to see each other no more in time, &c. The Rev. Messrs. Curtis, of Norway; Littlejohn, the celebrated Revivalist; S. W. May, of Friendship; and John Peck, General Agent of the New York Baptist Convention, successively engaged in prayer. Mr. May also addressed the meeting on Missions, and expatiated on the fact that our forefathers, the ancient Britons were heathen, and received the gospel by Missionaries more than 1200 years ago.

During the exercises three hymns were sung: Heber's Missionary Hymn—"Salvation, O the joyful sound"—and, to conclude, the good old Union Hymn. A collection of about \$14 00 was taken, and at the suggestion of the writer, given to the American Bible Society to aid in Foreign Distribution of the Bible without note or comment. Taken as a whole, this meeting of the most delightful seasons of social prayer I ever enjoyed. To many that floating chapel was as several expressed in prayer, "a heavenly place in Christ Jesus."

Thus commenced not "the feast of weeks," but the week of feasts. We reached New York in season to attend the anniversary of the Seamen's Friend Society; but the weather was so exceedingly inclement, I could not attend.

Yours faithfully, DALETH.

CONNECTICUT LEGISLATURE.

The Legislature of this State convened at New Haven, on Wednesday last. Roger Huntington, Esq., was chosen Speaker of the House, and Henry Dutton, of Newtown, and Eliphalet A. Bulkley, of Hadam, Clerks. Charles Babcock, of Hartford, was chosen Clerk of the Senate.

On Thursday, the Legislature proceeded to the choice of Governor, which resulted in the election of Samuel A. Foot. The following was the state of the vote:—

Foot,	154
Edwards,	69
Scattering,	1 70
Majority for Foot,	84

We have received no other particulars of their proceedings.

Fatal Occurrence.—On Thursday last, at the consecration of the new Roman Catholic Church in New Haven, the gallery gave way when filled with people, by which a boy was instantly killed; one man had his shoulder broken, and another had his back broken. We learn that several others were injured, but not as severely as those above mentioned. The services were immediately suspended.

Impressment of Seamen.—Two seamen were impressed on board the American ship Rosanna, in the port of Praya, St. Jago, by the British ship of war Etna. The captain of the Rosanna, G. H. Jennings, protested the act in form; upon which he was challenged by the 1st Lieutenant of the Etna to fight a duel. Captain Jennings proposed to accept the challenge. This being considered rather close by the challenger, was declined. Who was the coward in this case?

IMPORTANT NEWS FROM FRANCE.

The French Chamber of Deputies have, by a majority of eight votes, refused to make any appropriation to pay the twenty-five million of francs stipulated for by the late treaty with that power, for spoils committed upon American commerce, under the decrees of Buonaparte. In consequence of the refusal, some of the Ministry had resigned.

SPAIN.—Tumult and intestine commotion prevail in some parts of this kingdom. It does not appear that the Carlists gain strength at all. There is

reason to expect that the Queen intends to send an army into Portugal, to dislodge Don Carlos from that territory. Five priests who had been collecting arms for the rebels, were detected, taken, and shot. A genuine specimen this, of the spirit and principles of the Pontiff's minions, in Roman Catholic countries. Two hundred stands of arms were found secreted by a priest under the altar in a church. How happy must this traitor have been while doing his idolatry called mass, over those arms, by him secreted, to shed the blood of his countrymen for their attachment to the Queen!

Mr. Green, president of the Oneida Institute, followed in support of the following resolution:

Resolved, That the claims of the colored people of the U. States to our practical sympathy and aid, are not only manifestly just, but peculiarly imperative and powerful.

The sympathy which pities and relieves the miserable, is nature on Earth and nature in Heaven, nature in man and nature in God. Every throbbing of generous sympathy in the North for the Slave is felt at the South, &c. Mr. G. inveighed in no measured terms against the prejudice which arises from the difference of complexion.

On motion of Mr. Perviss, a man of color, seconded by Rev. Mr. Ludlow, it was

Resolved, That a collection be now taken to aid the funds of the American Anti-Slavery Society. The collection amounted to \$3265.

Mr. Ludlow having made a remark to the disparagement of the American Colonization Society, was

In an instant he retorted thus: It is well Mr. President that I am hissed. We read that "the seed of the woman shall bruise the serpent's head," and when the serpent is bruised, and is in the last agonies of death, it is no wonder that he hisses. This was received with loud and reiterated applause, which it was impossible for the President to prevent.

Resolved, That the thanks of the Society be presented to those preachers and editors who have manifested their independence in exposing the crime of slavery, &c.

Dr. Cox is a new convert to Abolition principles.—When in Europe, a friend of benevolence said to him, you give us an example in Temperance, Revivals, &c. but we give you an example of universal emancipation. This remark, together with his private meditations had produced his conversion.

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Yours, DALETH.

Died at Newton, Mass. on the second inst. aged 32, Mrs. Harriet S., wife of Rev. Ira H. Chase, senior Professor in the Baptist Theological Institution at Newton, and daughter of Timothy Savage, Esq. of this city. We deeply sympathize with our afflicted friend and brother, in this painful trial, which has at once deprived him of his bosom companion, and the affectionate partner of his cares; and an interesting and numerous family of children of a devoted and truly affectionate mother. Yet in this solemn event there is mercy mingled in the cup of calamity. The friends of the deceased "mourn not as those that have no hope." "The peace of God" was in her soul. To her, death was despoiled of its sting. Her steady faith was firmly fixed on Him who is "the resurrection and the life," and with her "to die was gain."

The trials and conflicts of a probationary scene are past, and the ransomed spirit, disenthralled, has now entered on that eternal rest which remains for the people of God.

We commend the heart-stricken husband, the bereaved children, the mourning relatives and numerous circle of friends to the grace of Him who has smitten, and who is able to bind up the wounds which his providence has made.

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POETRY.

PRIZE POEM.

The Editor of the Boston Evening Gazette offered a premium of fifty dollars for the best original Poem, which should be written for publication in that paper. A highly respectable Committee, after examining all the pieces presented, awarded the premium to Miss Hannah F. Gould, for the Poem which follows. "The author hopes, that close adherence to historical facts, in these lines, may in some measure atone for their want of poetic merit." We think the "poetic merit" as striking as the adherence to facts.

THE DEATH OF THE SAGAMORE.

A SCENE OF THE SEVENTEENTH CENTURY.

The servant of God is on his way
From Boston's beautiful shore;
His boat skims light o'er the silvery bay,
While the sleeping waters awake and play,
At the touch of the playful oar.

The purpose that fills his soul is great
As the soul of a man can know;
Vast as eternity, strong as the gate
The spirit must pass, to a changeful state,
And enter to bliss or woe!

His boat is fast—and over the sea
Of a neighboring world he lies.
Through morn and thicket his path is trod,
And he hastens to speak of the living God,
In the ear of a man who dies!

Where Runney's forest is high and dark,
The eagle lowers his wing,
O'er him who once had made him his mark;
For the Sagamore, in his hut of bark,
Is a perishing, powerless King.

At the door of his wigwag hang the bow,
The antler, and heaven's skin;
While he who bore them is faint and low,
Where death has given the fatal blow,
And the monarch expires within.

The eye that glared, and the eagle fled
Away through her fields of air—
The hand that drew and the deer was dead—
The hunter's foot, and the chief's head,
And the conqueror's arm are there!

But each its powerful work has done;
Its triumph at length has past;
The final conflict is now begun,
And, weeping, the mother hangs over her son,
While Sagamore breathes his last!

The queen of Massachusetts grieves,
That the life of her child must end!
And that is a noble breast that heaves,
With the mortal pang, on the bed of leaves,
Of the white man's Indian friend!

The stately form which is prostrate there,
On the feet that are cold as snow,
Has often sped in the midnight air,
A word to the Christian's ear to bear,
Of the plot of his heathen foe!

And oft, when roaming the wild alone,
That generous heart would melt
At the touch of a ray of light that shone
From the white man's God, till before his throne,
Almost has the Indian knelt.

Yet the fatal fear, the fear of man,
That brings to man a snare,
Has braced his knee, as it just began
To bend; and the dread of a heathen clan
Has stifled a Christian's prayer.

But now, like a flood to his trembling heart,
Has the fear of God rushed in;
And keener far, than the icy dart
That rends the flesh and spirit apart,
Is the thought of his heathen sin.

To the lonely spot where the Chief reclines,
While the herald of love draws nigh,
The Indian shrinks, as he marks the signs
Of a soul at peace, and the light that shines
Alone from a Christian's eye.

"Alas!" he cries, in the strange deep tone
Of one in the grasp of death,
"No God have I! I have lost my own!
I go to the presence of thine alone,
To search in his fiery breath!"

"The Spirit who makes the skies so bright,
With the prints of his shining feet;
Who rolls the waters, kindles the light,
Imprisons the winds, and gives them their flight—
I tremble his eyes to meet!"

"When, oh! if I openly had confessed,
And followed and loved him here,
I now might fly to his arms for rest,
As the weary bird to her downy nest,
When the evening shadows draw near."

"But grant me the one great boon I crave,
In a dream, and an awful hour,
When I shall have sunk in my forest grave,
O, take my boy to thy home and save
That beautiful forest flower!"

"The God of thy people, the HOLY ONE—
And the path that shall reach the skies—
Say! say that to these that will lead my son,
That he may not second the race I've run,
Nor die as his father dies!"

"As his father dies!" with the breath that bore
That sorrowful sound, has fled
The soul of a king—for the strife is o'er
With spirit and flesh; and the SAGAMORE
Is numbered among the dead!

But has he not, by his high bequest,
Like the penitent on the tree,
The Saviour of dying men confessed;
And found the promise to him addressed—
"To-day thou shalt be with me?"

* For the character and the death-scene of Wonomah-ham, better known as Sagamore John, son of the "Sagoy-Sachem," and for an account of the Rev. Mr. Wilson's visit to him, in his last moments, at his wigwag, on the ground anciently called Wunimmit and Runney Marsh, but now divided between Chelsea and Saugus, see *Traveller's Indian Biography*.

Where spades grow bright, and silo swords grow dull;
Where goals are empty, and where barns are full;
Where church paths are with frequent feet outworn;
Law court-yards weedy, silent and forlorn;
Where doctors foot it, and where farmers ride;
Where age abounds, and youth is multiplied;
Where these signs are, they clearly indicate
A happy people and well-governed State.

A virtuous man is more peaceable in adversity
than a wicked man in prosperity.

Fifty-six wants of the children of Zion—all furnished from the fountain head.
(From the pen of a young lady.)

1. I want to feed on Jesus' word,
2. I want communion with the Lord,
3. I want salvation full and free;
4. I want my Father's face to see,
5. I want to prove each promise sweet,
6. I want to lie at Jesus' feet,
7. I want his mercy every day,
8. I want upholding all the way,
9. I want to live as Jesus' bride,
10. I want his dear wounds to hide,
11. I want to prize his fullness more,
12. I want his person to adore,
13. I want to hear his heavenly voice,
14. I want in Jesus to rejoice,
15. I want to joy in him by faith,
16. I want to credit all he saith,
17. I want to trust him with my all,
18. I want on his dear name to call,
19. I want to die to all things here,
20. I want on him to cast my care,
21. I want to see his gospel spread,
22. I want on Satan's power to tread,
23. I want to see the proud made sad,
24. I want to see poor mourners glad,
25. I want to see the hungry fed,
26. I want by Jesus to be led,
27. I want him as my guide and friend,
28. I want him to my journey's end,
29. I want him as my Priest and King,
30. I want his precious love to sing,
31. I want him as my Rock and Tower,
32. I want him in each trying hour,
33. I want him as my brother dear,
34. I want my Jesus ever near,
35. I want his eyes, his hands, his heart,
36. I want with all things else to part,
37. I want him as my husband kind,
38. I want in him my all to find,
39. I want him as my daily bread,
40. I want him as my living head,
41. I want him as my hiding place,
42. I want him as my God of grace,
43. I want him as my life of peace,
44. I want him as my righteousness,
45. I want his great atoning blood,
46. I want to bathe in that dear flood,
47. I want his Spirit's voice to hear,
48. I want the love that casts out fear,
49. I want him now in Achor's vale,
50. I want him when all hell assails,
51. I want him when all flesh gives way,
52. I want him as my only stay,
53. I want his smiles, his looks of grace,
54. I want to see him face to face,
55. I want his wisdom, strength and love,
56. I want to dwell with him above.

From the Christian Mirror.

PSALM 139: 10.

As this verse is translated in our English Bible, the latter part of it is unintelligible; "And in thine book all my members were written; which in continuance were fashioned when as yet there was none." How could they be fashioned while they did not exist? The verse is however thus understood by Scott and Rosenmüller. The verse may be easily understood thus: "Thine eyes did see my substance yet being imperfect, and in thine book all my members were written when as yet there was none of them, and in continuance (or subsequently) were fashioned." The clause "in continuance were fashioned" comes before "when as yet there was none of them" in the Hebrew; but it is to be taken as a parenthesis. Such a parenthesis we find in the forty-fifth psalm. It thus reads in the Hebrew: "Thine arrows are sharp (the people fall under thee) in the hearts of the king's enemies." Thus we may read the verse under examination: "Thine eyes did see my substance yet being imperfect; and in thine book all my members were written, (which in continuance were fashioned,) when as yet there was none of them." Rosenmüller regards the Hebrew punctuation, and says that the points under the Hebrew word for "written" show that the sense is completed with the word "written." Then the latter part of the verse would be a sentence by itself, "which in continuance were fashioned, when as yet there was none of them." This is a sentence without intelligible meaning. We are not bound by the Hebrew points. Stuart says respecting the accents, "In many cases they accord well with the divisions of sense. But in all parts of the Bible there is a multitude of cases, where the accents make pauses in utter disagreement with the sense; so obviously is this the case, that the punctuators cannot be supposed, by any one, to have been ignorant of it." The verse as here understood gives a beautiful illustration of the fore-knowledge and providence of God. Before he made us, he had a perfect idea of what we were to be in the thousands and thousands of parts of our wondrous frames. Thus he knows from the beginning everything that will take place, and every thing which he will do. The whole plan of all his works is, as it were, written down in his book. There are now before his infinite mind all the reasons, which at some future time shall exist for any act; and he can as well determine what he shall do from the beginning, and in eternity, as when the exigency occurs.

DALETH.

THE LORD LOVETH A CHEERFUL GIVER.

A letter to a friend in this city, written by one who attended the General Meeting held here in November last, contains the following incident which some may be pleased to read.

"In Louisville, we had the pleasure of meeting Mr. S—. He told us that while he was in Cincinnati, attending the General Meeting, his feelings had become much interested in the benevolent objects presented before the meeting—especially the missionary cause, and that after hearing Mr. Wade one evening, he gave all the money he had. When he returned to his lodgings where he and his friends put up, and told him his views and what he had done, they blamed him much, and told him his zeal went beyond his deflection; they however loaned him ten dollars to get home with. Mr. S— told them, if his zeal had led him astray, it was on the right side, and that if the Lord approved what he had done, he would return him four-fold. "And don't you think (said he) just as I was coming away, I received this note, (taking out and reading a note from one or two friends in city, enclosing to him \$25.) I then went to the brethren, showed them what the Lord had done, paid them the ten dollars they had just loaned me, and have something still for the cause. The good men were quite astonished into silence. Mr. S— was quite affected when he related to us the incident. I wish you could have heard it, as I did."—*Cross and Jour.*

No Religion.—An Indian in upper Canada, on a hunting excursion, fatigued and hungry, called at a house with the hope of obtaining food, if the inmates had any religion. He asked the master of the house what kind of religion he had; on being told, none, he withdrew, looking sad, and said he went, "No religion! then you are just like my dog; he has no religion."

THE WONDERS OF PRAYER.

By the late Rev. J. Ryland, A. M. of Northampton, altered and abridged.

MOTIVES TO PRAYER.

Abraham's servant prays—Rebekah appears—Jacob wrestles, and prays, and prevails with Christ. Esau's mind is wonderfully turned from the revengeful purpose he had harbored for 20 years. Moses cries to God—the sea divides. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Alithophel hangs himself. Asa prays—a victory is gained. Jehoshaphat cries to God—God turns away his foes. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve hours. Daniel prays—the dream is revealed. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Abana—God answers. Nehemiah darts a prayer—the King's heart is softened in a minute. Elijah prays—a drought of three years succeeds. Elijah prays—rain descends again. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back; for prayer reaches eternity. The church prays ardently—Peter is delivered by an angel.

MOTIVES ADDRESSED TO FEAR.

A prayerless soul is certainly a graceless soul; and a graceless soul is in danger of hell-fire sixty times in every minute. The question is put every second, whether the sinner shall live here, or in hell-fire with those who are eternally lost. A prayerless soul has no right in disgrace, poverty, danger, sickness, pain, or death; no guard against sin, lust, drunkenness, or any of the snares of the devil.

MOTIVES TO HOPE.

Prayer produces habitual seriousness of spirit, and ability to govern our thoughts and passions: this ability is real virtue; true, beautiful virtue. Prayer is admirably adapted to exercise and improve all the vital graces of the heart, on which the honor of religion, and the pleasures and happiness of the religious soul depend. Such graces are—fervent love to God, gratitude for all his rich tender mercies, trust in the Providence of God under all the troubles and changes of the present life, contentment with our lot, hope in the merits of Christ, expectation of mercy, aspiration of soul after joy in God, expansion of heart towards God's people, diffusive benevolence.

Prayer kills covetousness, quenches lust, cures envy, cools malice, disarms revenge, and roots up pride and atheism. Prayer will surely engage us to the use of all proper means to attain our desires; it allows of no neglect of means; prayer without the means is impudent presumption; as using the means without prayer is detestable atheism.

Prayer has a thousand commands and promises. Prayer has a multitude of examples of abundant success. It has divided seas, rolled up flowing rivers, made flinty rocks crash into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his race, burst open iron gates, recalled souls from eternity, conquered devils, commanded legions of angels down from heaven, bridled and chained the raging passions of men, and routed and destroyed vast armies of daring blaspheming atheists. It has fettered one man from the bottom of the sea, and carried another in a chariot of fire to heaven.

MOTIVES DERIVED FROM OTHER FEELINGS, AND ADDRESSED TO OUR DEAREST INTERESTS.

To Gratitude. God has heard thy prayers. To Ambition. Have you a desire to conquer devils, bad men, angels, and to prevail with God?—Pray.

Have you a desire that all the events of Providence should contribute to your welfare, and to live in a better world even while you stay in this?—Pray.

To Glory and Pleasure. Glory is a strong, vivid mixture of joy in a vast and durable good, and a most ardent and high-spirited self-love. What a glory to be connected with all the infinite good in Christ; to love ourselves in him, and to derive all our joy from him!

Prayer will greatly promote and increase a spirit of true repentance.

Prayer will give us more distinct apprehensions of the presence, perfections, and providence of God. It will enable us to combine all providences, and make them subservient to our temporal deliverances, supplies, and victories over our enemies. It combines Providence with our best desires.

Finally, prayer will inspire a constant and lively sense of our dependence on God, and Christ his eternal Son, as the wise and omnipotent Governor of the world of nature and of grace.

TEMPERANCE ANECDOTE.

The following is an extract from an address delivered at Newport, N. H. Feb. 25, 1834, by Rev. Orren Tracy.

An amiable lady, the wife of a sea captain, accompanied her husband several times across the Atlantic. On one of these voyages, the captain became dangerously ill.—At the same crisis, the vessel was overtaken with a severe gale, which blew for several days with tremendous violence. For a while the brave sailors endured the greatest hardships and privations without complaining. At length, however, they became discouraged, and refused to obey orders. The alarmed mate immediately made the captain's wife acquainted with affairs; and begged that the captain might, if possible, come on deck; for, added he, if possible, the sailors will break open the spirit room, and if they do, all—all is lost, and not a soul on board can be saved. Ordering the mate on deck, the lady seized her husband's pistols, and placed herself before the door of the spirit room. Soon the desperate tars came rushing down together; but before they reached the bottom of the stairs, their attention was arrested by the sight of this female, and they came suddenly to a stand. Pointing her pistol at the foremost, and raising her voice, she assured them that the first man who dared take another step, should be laid dead on the floor! And then, in a mild and winning tone, she said, "Come my lads, you have done bravely, the blow is almost over, run to your duty, the ship shall be saved, and you shall not lose your reward." Filled with admiration of the conduct of the female, rather than with the fear of death, the sailors bowed respectfully, gave three cheers, and returned on deck.

Ladies, shall the ship be saved, or shall she sink? If saved at all, you must guard the spirit room.

MASSELO.—When this illustrious man was asked where a man like him whose life was dedicated to retirement, could borrow his admirable description of real life, he answered, "from the human heart; however little we may examine it, we shall find in it the seeds of every passion. When I compose a sermon, I imagine myself consulted upon some doubtful piece of business. I give it my whole application, to determine the person who has recourse to me, to act the good and better part. I

exhort him, I urge him, and I quit him not till he yield to my persuasions."

On preaching the first Advent Sunday, at Mar-seilles, Louis XIV. paid the following most expressive tribute to the power of his eloquence: "Father, when I hear others preach, I am very well pleased with them: when I hear you, I am dissatisfied with myself." The first time he preached his sermon on the small number of those who would be saved, the whole audience were at a certain part of it seized with such violent emotion that almost every person half rose from his seat, as if to shake off the horror of being one of the cast out into everlasting darkness.

When Baron, the actor, came from hearing one of his sermons, "Friend," said he, to one of the same profession, who accompanied him, "here is an orator; we are only actors."

From the Western Methodist.

ORIGINAL ANECDOTE.

Having seen several articles in your excellent paper, on the subject of Vanity in Dress, suffer me to bring before your readers an anecdote of our excellent brother, J. W. Faris, which took place some years before his death. The anecdote is truly characteristic of himself. On a very popular Camp-meeting occasion, he arose to address a very fashionable congregation. He soon administered a smart reproof to those whose adorning was not in accordance with the simplicity of the gospel. When instantly he responded for his congregation, the preachers are as vain and fashionable as we are. O no, you slander my brethren, the preachers, said F.—they are not vain, but teachers of good things, and examples to the flock, and you cannot claim precedence from them; still it was replied, the preachers are as fashionable and vain as we are; (many of the preachers were at that time seated on the platform behind him) when he stopped short, saying, let me look at them and see for myself. He turned around, and a death-like stillness pervaded the assembly, and all eyes were turned to the preachers; and after gazing for some minutes, he turned to his audience, and in a low tone of voice, said, if you are willing, we will say no more about it. So it was then, and so it is now, and so it ought to be. These days, if a plain preacher (I am sorry to confess it) would reprove a congregation for their vanity, he must do so in the presence of some of our preachers, or at least he must not look at them, or he will, like Faris, have to be silent. God help the Methodist preachers to visit the victims of fashion, as the Good Physician does the sick, not to catch the disease but to heal it. Amen.

THE LEECH FISHERY.

The last number of the Boston Medical and Surg. Journal contains a letter from a French physician, first published in a French periodical, describing the method of catching leeches in one of the provinces of France. The details are curious, and in some respects affecting. We had no idea that so much suffering had to be endured by one set of human beings, to heal the ailments of another.

"The country about La Brenne is perhaps the most uninteresting in France. The people are miserable looking, the cattle wretched, the fish just as bad—but the leeches are admirable."

If ever you pass through La Brenne, you will see a man pale and straight haired, with a swollen eye on his head, and his legs and arms naked; he walks along the borders of a marsh, among the spots left dry by the surrounding waters, but particularly wherever the vegetation seems to preserve the sub-ject soil undisturbed; this man is a leech fisher.—To see him from a distance; his woe begone aspect; his hollow eyes; his livid lips, his singular gestures; you would take him for a patient who had left his sick bed in a fit of delirium. If you observe him every now and then raising his legs, and examining them one after the other, you might suppose him a fool; but he is an intelligent leech fisher.—The leeches attach themselves to his legs and feet, as he moves among their haunts; he feels their presence from their bite, and gathers them as they cluster about the roots of the bulrushes and sea weeds, or beneath the stones covered with green and gloomy moss. Some repose on the mud, while others swim about; but so slowly that they are easily gathered with the hand. In a favorable season it is possible in the course of three or four hours, to stow ten or twelve dozen of them in the little bag which the gatherer carries on his shoulder. Some-times you will see the leech fisher armed with a kind of spear or harpoon; with this he deposits pieces of decayed animal matter in places frequented by the leeches; they soon gather round the prey, and are presently themselves gathered into a little vessel half full of water. Such is the leech fishery in spring.

In summer, the leech retires into deeper water; and the fishers have then to strip themselves naked and walk immersed up to the chin. Some of them have little rafts to go upon; these rafts are made of twigs and rushes, and it is no easy matter to propel them among the weeds and aquatic plants. At this season, too, the supply in the pools is scanty; the fisher can only take the few that swim within his reach, or those that get entangled in the structure of his raft.

It is a horrid trade, in whatever way it is carried on. The leech-gatherer is constantly more or less in the water, breathing fog and mist, and fetid odors from the marsh; he is often attacked with ague, catarrhs, and rheumatism. Some indulge in strong liquors, to keep off the noxious influence, but they pay for it in the end, by disorders of other kinds. But with all its forbidding peculiarities, the leech fishery gives employment to many hands; if it is pernicious, it is also lucrative. Besides supplying all the pharmacists, great quantities are exported, and there are regular traders engaged for the purpose. Henri Chartier is one of those persons; and an important person he is when he comes to Meobecq, or its vicinity; his arrival makes quite a festal all are eager to greet him.

Among the interesting particulars which I gathered in La Brenne, relative to the leech-trade, I may mention the following: one of the traders—what with his own fishing, and that of his children, and what with his acquisitions from the carriers, who sell quantities second hand, was enabled to hoard up 17,500 leeches in the course of a few months; he kept them deposited in a place where, in one night, they all became frozen "en masse." But the frost does not immediately kill them; they may generally be thawed into life again. They easily, indeed, bear very hard usage. I am told by one of the carriers, that he can pack them as closely as he pleases in the moist sack which he ties behind his saddle; and sometimes he stows his cloak and boots on the top of the sack. The trader buys his leeches "pele mele," big and little, green and black—all the same; but he afterwards sorts them for the market. Those are generally accounted the best which are of a green ground, with yellow stripes along the back.

Did men take as much care to mend, as they do to conceal their failings, they would both spare themselves that trouble which dissimulation puts them to; and gain, over and above, the commendations they aspire to by their seeming virtues.

He who has professed to the world a connection with "the true vine," should remember that the world will expect good fruit.

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